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THE
MISSIONARY LINK



FOR THE

WOMAN'S UNION MISSIONARY SOCIETY
OF AMERICA FOR HEATHEN LANDS

AUGUST, 1902

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THE MISSIONARY LINK

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Address MISSIONARY LINK, 67 Bible House, New York.

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The "Woman's Union Missionary Society of America for Heathen Lands" was organized in November, 1860, and incorporated in New York, February 1, 1861.

FORM OF BEQUEST

I give and bequeath to the "Woman's Union Missionary Society of America for Heathen Lands," incorporated in the City of New York, February 1, 1861, the sum of *to be applied to*
the Missionary purposes of said Society.

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VOL. XXXIII.

AUGUST, 1902.

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WOMAN'S UNION MISSIONARY SOCIETY OF AMERICA FOR HEATHEN LANDS.

This Society was organized in 1860, and is the pioneer of Woman's Foreign Missionary Societies in this country.

It is undenominational, and so it presents a united Christian front to the heathen world.

It is carried on entirely by women, with unsalaried officers.

Its aim is the salvation and elevation of heathen women.

"Win for Christ," its motto.

THE last Indian Social Congress discussed the crying questions of education of women, re-marriage of widows, foreign travel, temperance, and caste. Its acknowledged aim and effort is to bring Hinduism up to the level of Western freedom and culture. The *Christian Patriot*, Madras, says: "The attitude of educated Bengal toward Christianity is thus summarized: 'The educated men of Bengal are almost to a man up in arms in defence of their ancestral faith. Everywhere societies are being formed for the advancement of Hinduism, for the study of the ancient philosophical literature, or for practical religious work under Hindu auspices. Hindu schools are opening to remove their sons and daughters from Christian influence, and in colleges one meets with a more stubborn resistance to Christian teaching.' The influence of Christianity is being felt and feared, but a stern defence often precedes a speedy fall."

SOME of the old barbarous Hindu ceremonies are still extant even in these enlightened days. The Tookum festival of the Neyatinkaray temple, Trevandrum, was lately celebrated in the ancient fashion in

which it has ever been performed. "Tookum," says the *Western Star*, "is a vow performed by men getting themselves pierced with a pointed rattan, which is attached to the top of a high pole, on which they are suspended and carried three times round the pagoda. Sir T. Madava Row, the well-known statesman, forbid this festival in some of the pagodas, and it is hoped that the authorities will root out such dangerous exhibitions."

THE Gonds are probably over two million of the aboriginals of India. They are more accessible than Hindus and Mohammedans. "Mr. John Lampard, of the Balaghat Mission, founded in 1893, states that there are seven Europeans and four native assistants employed among them with great effect. The Santals, another fine aboriginal race, live in Morbhanj, a native state in Orissa (India) ruled by a Rajah. The Mission is interdenominational, and is carried on on faith lines. The methods have been preaching the Word, illustrating it by lantern, distributing Gospels, and writing on the rocks some message of love. They have no well-defined religion, but are adopting that of the people surrounding them."

THERE is a large demand for the written Word of God in Japan. The sales in the three years preceding and the *first six months* of 1901 were 45,000, 98,000, 137,000, and 92,000. Formerly, for fear of giving offence to the Buddhists, the Japanese bookstores were unwilling to keep the Bible in stock; now, however, it is kept on sale in all the prominent shops.

A JAPANESE statesman was asked why he favored the spread of Christianity, and replied: "The Christian subjects of Japan are conspicuous for orderly conduct and faithful discharge of obligations."

IN EASTERN LANDS

INDIA—CAWNPORE.

A GREAT OPPORTUNITY.

By MISS S. D. DOREMUS.

PROMINENT in our methods of reaching the women of India, our missionaries at Cawnpore present the Gospel in song and printed page, at the various religious festivals held on the banks of the Ganges, where throngs of worshippers furnish a vast congregation otherwise never met. The festival of the new moon gave me an opportunity of witnessing a sight never to be forgotten, picturesque and striking, but saddening in the extreme.

The Municipal government, recognizing how important such occasions are in the lives of votaries even of a false religion, has taken every precaution for the protection of women secluded behind the *purdah*, who with impunity may traverse the streets and have thus their only glimpse of the outside world. Stone posts and strong wires on one side of a road leading from the city to the river banks and guarded by a police force furnish a safe passage for a surging mass of pilgrims, who at three or four before the early dawn, wend their way laden with countless offerings to the goddess Gunga.

Gay colors, so much admired by Orientals, abound, even hens being painted blue and pink, and cattle straying hither and yon by the roadside being stained in hoof and horn in vivid shades. Women arrayed in their graceful national costume often present strong contrasts, from the widows' spotless white to the brilliant *sarees* bordered in richest ornamentation denoting rank and wealth. Beggars are heard in pitiful tones crooning out a sad refrain, while beating on drums to attract attention to the wooden bowls held out persistently for alms.

Slowly wending our way through the Babel of sounds and the crowds of worshippers who greet us with friendly nods and smiles, the river bank is reached. There the pitiful worship is to be seen in all its puerility and degradation. There are hundreds of women standing in the muddy, stagnant water of the Ganges, slowly pouring it over their hair and shoulders, and with hands folded in the attitude of prayer, turning eight times to the sun. There crowds are washing their

garments in this dark, turbid stream, and spreading them out to dry on the sacred banks. Others coming up from the water with vessels filled, are pouring it as an oblation on a black stone, the symbol of generation, placed inside the recess in a wall, lighted with tiny lamps.

A large group of women seated on the ground, filled small cloths with flowers, grain, and parched rice, touched it with two fingers, and then pressed the little bundle to their foreheads, and as they rose and marched around a circle, sang in monotonous tones hymns to the gods, repeating incessantly in a louder note the name of the deity among their three hundred and thirty-three millions whom they wished to propitiate. Other groups were separating the petals of a yellow flower resembling our marigold, considered especially sacred, or tearing red and yellow cloth into strips, over which Ganges water was ceaselessly poured. So great was the throng that even the stone posts guarding the roadside or trunks of the sacred *Peepul* trees seemed covered with these bits of flowers and cloth, a dripping, pulpy mass revolting to see.

One group, as they marched around the circle, had caught the melody of a favorite Christian hymn and were chanting the familiar strain regardless of time or tune. No one when asked, could give the slightest reason for the senseless ceremony, always replying to any inquiry, with a shrug of their shoulders: "It is our custom."

Much laughing and chatting seemed to be the order of the day, until one wondered if the perfunctory service was not the excuse for a little variety in the lives devoid of interests or pleasure. Amid the thousands whom I watched for an hour did I see but two women who seemed absorbed in their devotions, regardless of time and observers. One, a wrinkled woman who was bent with age and sorrow, stood in the Ganges until it reached her bowed shoulders, pouring the water on her white hair while tears streamed down her upturned face. The other, a handsome young woman, who evidently had come with a heavy burden to be borne, was stretching both hands towards the sun as if propitiating some inexorable deity, and calling out in agonizing tones the vow she made if her petition was granted.

Most pitiful of all were the Brahmin priestesses sitting on wooden platforms surrounded

with piles of rice, grain, or fruits, which they had begged from the worshippers, while near at hand were brass bowls overflowing with coins which had been offered by the poor deluded victims, often barely able to eke out a scanty living for themselves. Asking one of these priestesses, who seemed to have more than her share, what she could possibly do with the food, she quickly replied: "Why, twenty-five of my family would starve without this!"

Into such a scene our missionaries and faithful Bible women, laden with portions of Scripture or hymns printed on paper in gay colors, enter day after day, month after month as opportunity offers, and attract a crowd of friendly heathen women by singing a hymn known to be a favorite in the zenanas. It is wonderful to watch how the crowd of listeners grows, the presence of the foreign white lady who can sing their language being a ceaseless wonder. Some burdened soul catches a few words of the matchless love of Christ, and eagerly she presses forward with a ray of hope in her heart to ask countless questions or to buy the little page which will tell her more of the story of comfort and sympathy. Invitations are often given to visit the homes of these longing souls, and many a zenana is opened as one result of the visits to the banks of the Ganges.

No more unique opportunity was ever given the servants of God to spread the Holy Word which will transform the pitiful lives of the debased, down-trodden women of India.

Follow our missionaries then, dear friends, with loving sympathy and prayers, and may the Divine Spirit so bless this seed sown broadcast that at the last Great Day the richest of harvests may redound to the glory of God.

CALCUTTA.

BRIGHT HOPES.

By MISS ETTA COSTELLOW.

ADDRESSES have been given in Calcutta by Rev. Mr. Bird of Southern India on the Tabernacle, and he presented Christ in such a clear way through types that many of our girls and teachers were helped. It has been a turning-point in the lives of many, and after earnest talks with them they feel that they must decide definitely for Christ. As they are shy in telling their personal feelings, I proposed

that any who wished to give themselves to Christ should write to me, and in response I received notes from eleven girls, asking me to help them understand better what the new life is. We feel that God is speaking to the teachers at the Mission Home, and to the girls at the Lily Lytle Broadwell School, and that many realize a new power in their lives. We need to pray as never before that a great outpouring of the Spirit may come to our work, and thankful as we are that the girls are well-behaved and obedient, we long to have them put the Lord's will first in everything, and have them seek to please Him above all.

I have a weekly meeting with the eighteen girls who have been recently baptized, and a preparatory service with the Christians the Saturday before our Communion and feel I spend the happiest hours of my day thus, as they are so free and responsive. Once when talking of God's promise to give us a new heart I asked, "What then have we to do?" I supposed they would say, "We must accept the promise," but one child went a step beyond that and said, "We ought to say thank you."

Their prayers are very practical too, for they ask that they may be prevented, when they are tempted to quarrel with others or to strike any one when angry. Lately when I had finished the lesson, one little girl tarried to speak to me alone, and said, "Yes, to-day I quarrelled with one of the girls, but I was sorry and asked her to forgive me, and then I asked God to forgive me too." When I see a spirit like that, it is a great joy and comfort to me, for I am ambitious that all the children should be such earnest Christians that the Lord will use them for the conversion of others. There is great need in India for the native Christians to work for the salvation of their own people.

CHINA—SHANGHAI.

OUT STATIONS.

By MISS MARY J. IRVINE.

We have arrived in this village, Wong Ga Loo, about thirty miles from Shanghai if we travel by house-boat. The dust and cobwebs of two months since our last visit are swept down. Our bed, consisting of two wadded quilts and a pair of blankets, is carried in and arranged on our rustic Chinese bed. Our traveling outfit is exceedingly

simple, but not one article could be dispensed with. Our small kerosene stove renders us good service. Shavings of wood, small pieces of kindling, and a small box of coal also must be carried from Shanghai.

We went to the home of our vegetarian woman, as we call her. Since our last visit the great annual heathen feast has come and gone, "The Feast of Tombs," and it is most encouraging to learn that her family have been kept from entering into it in any way. Surely they have been kept by the power of God. This devout believer told us of two families close by her home who have been passing through much trial through sickness caused, they say, by evil spirits. "For weeks," this woman says, "we have hoped that you might come, so that you could tell them about the power of Jesus to deliver them from fear of evil spirits. How glad we all are that you are here! Now come with us." The first door we enter is close by, and there we find a woman very sick, and the husband tells us how every plan prescribed by idolatry has failed to help her, and the family urged us to pray to the true God for them. Every one was silent while we sung one of our Gospel hymns and had prayer. The husband told us of his determination to renounce idolatry at once, and allowed us to take down their idol and gave it to us as an evidence.

Later we visited two villages, Doo Doen and San Dung, the former noted for vegetarians. On one long narrow street of a mile long, the houses on each side give indications that the town is given up wholly to idolatry. In three different places we were invited to sit down, and in the last place was a family given up to the opium habit. In each place we sold some tracts. Before leaving we were invited to go into a respectable home, where, in the guest room, a number of women gathered to listen, many of whom could read. On our way home we called to see a woman whom we had met last time that we were in the village. She was glad to receive us, was interested in the truth we are teaching, but could not give up her vegetarianism, she said. Four or five daughters were interested deeply as they listened and besought their mother to give up her idolatrous worship and help to lead them into the light.

There have been a large number of calls for the "foreign yellow medicine." The whole fame has spread far and wide through our

curing a Christian family. What a grand testimony one vegetarian woman has given for Christ to these two families! She gave up her idolatry about two years ago, and has been known far and wide as a disciple of Jesus ever since. Both her husband and son are now following in her footsteps. Our hearts are full of praise to see whole families turning from idolatry. On Sabbath we taught the Sunday-school lesson to our ten Christians in the morning, to whom it is always a joy to have us present and teach them. We were delighted to have one young woman who is not yet baptized, but is a real believer, repeat the whole of the Golden Texts for three months from memory without a single mistake. We have wondered, while listening, how many of our young girls in America could do this. These texts are so full of Gospel truth that we are sure there will be abundant results. After we are through with the lesson, the women remain for the afternoon service, and during this interval we give our time to teaching them. One Bible woman, Mrs. Zau, one of our Christian young men, and myself took part in our service.

After a visit of five days at this station we visited a large town by the sea, where no Christian work is done save that of colporteur. In that town there lives a family whom we have not seen for five years, but who are much interested in the Gospel. The town has one long street paved with solid blocks of stone about four feet wide, unlike any place we have yet visited. In the front of every house is a little courtyard a few feet wide, which is made of high bamboos split and arranged in lattice fashion, affording a grand protection for the front windows of the house. We accepted an invitation from a respectable woman, who was washing her rice at the water bridge close by our boat early this morning. We began to sell tracts and found ourselves surrounded by a large number of people. Hundreds of people gathered, and although we sat outdoors, the air was stifling from the mass of humanity that surrounded us. Could those who have sent us forth see these perishing thousands without the Gospel, we are sure that their prayers and sympathy would go out for these people. So we have given the Gospel in these regions beyond, where dense darkness covers the whole land.

HOME NOTES.

OUR RECEPTION.

ONE bright afternoon, May 28th, a happy company of friends were gathered at Room 67, to bid Miss Doremus a glad welcome, after an absence of eight months. She had arrived in the latter part of the preceding week, but in spite of brief notice and many absentees in country homes, who sent warmest letters of welcome, the room was crowded with eager interested hearts, rejoicing in her safe return, after so eventful and helpful a journey to the stations in India, China, and Japan.

After personal greetings and an address of welcome, Miss Doremus told somewhat of her unusual experiences in the countries visited and of the great honor everywhere accorded to her mother, Mrs. T. C. Doremus, by missionaries of every society in every city, and of the welcome given in her name. She devoted every hour to the work in hand, the procuring of information about missions in general, as compared with our own stations in special. This journey has been named an ideal secretary's trip, because of the length of time given to every mission station. Miss Doremus refused all social invitations, preferring to reserve strength for "the better part." She told somewhat of her remarkable experiences, including the Easter services at the Van Santvoord Chapel, at Shanghai, when a number of native women and girls joined in the Communion service there, and of the happy days in Yokohama, where there was so much to rejoice over, and not least of the pupils of the school, who were received into the Union Japanese Church by acknowledging Christ before men. In all the stations there had been revival work, the result of evangelistic effort and teaching, and Miss Doremus stated that everywhere missions seemed to be well and successfully carried on, for this is an age of opportunity, if only the people of God were ready to seize it and live up to the pattern set before them in their Master.

Our Secretary looked well and vigorous after this fatiguing journey, eager to use to advantage the knowledge of needs and methods thus gained, and ready to respond to every suggestion of future service.

E. W. C.

NECESSITIES.

WE call attention to the revised list for our Mission boxes, to be found on the last pages of the MISSIONARY LINK. This list was dictated by our missionaries during our Secretary's visit in each station, and each article mentioned seems a necessity. It was found last year when our missionaries opened them that many boxes were only half full of gifts, and the spare space filled with old newspapers. We would suggest that in future smaller boxes be sent, and only those papers or magazines which are fresh and interesting for the scant leisure of our missionaries with overcrowded lives.

In looking over scrap-books, too often they were found filled with very questionable pictures impossible to give to the heathen. Great care must be exercised in directing the children who fill these scrap-books, as even pictures of women embracing one another cannot be understood by nations unfamiliar with our customs. Pictures of children, landscapes, or animals are always welcome sights to the young. Boxes of sliced animals or dissected maps are great joys to our suffering Hospital children in convalescing days.

The appeal made for money to print the much needed Chinese hymns translated by Miss Elizabeth Irvine was responded to by Mr. Anthony Dey, a generous friend to our Hospital work.

The necessity for a fine helpful library in our Yokohama boarding school has been keenly appreciated, and many responses have come in money for purchases, or from the weeding of libraries. To any friend desiring to help in this direction, we would say, send no book without consultation with our Mission Room.

The day has gone by when anything is good enough for missions, and we desire to help our young Japanese scholars with noble standards for Christian activity and illustration in their regular studies. S. D. D.

Our expectations, our ideals, our hopes and intentions in beginning life are generally all too low. Many and many a one is only indifferently successful in living a strong life because at the start the standard of what one ought to be, and the belief in what one may be, were set too low.—*Charles Cuthbert Hall, D.D.*

QUESTION OF OUR LIVES.

AMONG the books recently published by Miss S. F. Gardner and sold in a cheap edition in our book shop in Calcutta is *The Fact of Christ*, by P. Carnegie Simpson, M.A. We urge its perusal, but call attention to this remarkable passage:

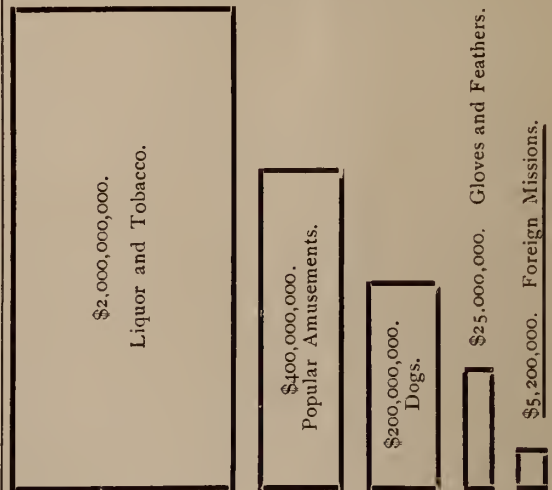
In our truest moments we know that after all the question of our lives is the question of our character. Our most profound and significant success or failure is not in the secondary issues on which the world judges us, but is there. Indeed, it looks as if this strange life of ours were made only for character. Not only the world of conscience within suggests this, but also the world of circumstance without. For all other purposes—the making of fortune, the enjoyment of pleasure, the securing of worldly wealth or position or fame—this is a life ill-adapted. The flux of things, the uncertainties of fate, the varied unforeseen combinations of circumstances adverse to or destructive of health or wealth or happiness—all these make life a place obviously not formed primarily for these ends, the attempt to gain which is so easily and often thwarted, and which even when gained are held on so uncertain a tenure. This is really not the world for worldliness.

But observe that all these conditions—this flux, this risk, this uncertainty—are the very conditions that help to form character. They make just the discipline by which a man may become tender and spiritual, patient and humble, unselfish and loving. The circumstances of life may defeat all other ends, but they cannot defeat and they even must contribute towards this end. And so I say that it looks as if life were made for character. And if this be so, then surely life can never be properly or prosperously lived without Him who is the only person who has dealt with the problem of human character fully and effectively.

The character which you are constructing is not your own. It is the building material out of which other generations will quarry stones for the temple of life. See to it, therefore, that it be granite and not shale.—A. J. Gordon, D.D.

WHAT PEOPLE ARE SPENDING MONEY FOR.

THE *International Union Monthly*, one of our exchanges, edited by Mr. Richard Tjader, prints this contrast:



"The above squares show us how people in the United States spend their money. The big square to the left represents what they spend in one year for liquor and tobacco, the next how much during the same time people give for amusements, the next what is yearly spent for dogs, the following is the yearly amount used for kid gloves and ostrich feathers, and the little square to the right represents what God's people give annually for foreign missions.

"Just think of it, \$2,000,000,000 spent for liquor and tobacco, \$400,000,000 for popular amusements, \$200,000,000 for dogs, \$25,000,000 given out for kid gloves and ostrich feathers, and only \$5,200,000 for foreign missions during the same period of time! *What are you doing with your money?* Jesus says: 'Occupy till I come'!"

TO GET RID OF A PAST.

THE only sure way to get rid of a past is by getting a future out of it. I am sure it would help us if we could only see that often sin is a perversion of good; that, as is often the case, the very sin came from a part of our nature that God made: a sense of justice, strong affections, or something that, if nobly turned in the right direction, would have made us whole. Do not think there is no good in you; there is, or there would be nothing to appeal to.—*Phillips Brooks.*



THE BARBERS SHAVING THE HEADS OF THE HINDU PILGRIMS AT THE MELA, ALLAHABAD, INDIA.

FOR MISSION BANDS.

THOSE DOLLS!

By S. D. DOREMUS.

A FEW days before I left Japan, I was invited to visit the home of the wealthiest man in Yokohama, who had been once a very poor boy, but now boasted of decorations from the Emperor. The situation was lovely, on the brow of a hill overlooking the bay, and the extensive grounds were adorned with those marvellous trees twisted into fantastic shapes, and dwarfed flowering shrubs on which the Japanese pride themselves. Two wonderful houses fitted up with every imaginable comfort and luxury were in the gardens, the one at the back being in foreign style, and that in front the handsomest Japanese home I had seen.

The ceilings were of fine hard woods, and the doors covered with silk instead of paper, set in black lacquer frames with ornamental rings, used in sliding them back and forth, according to the most approved Japanese fashion.

As I stood at the window taking in the beautiful surroundings, I saw a sight never

to be seen out of Japan, for the "Boys' Festival" was at hand. Every house was adorned with high poles with a wicker basket on top from which were colored balls and then large paper fish floating to every breeze. These are supposed to be carp, the symbol of prosperity and ambition, and every boy born in Japan is announced by this decoration. On some houses I counted six paper fish, and very pretty and gay was the sight.

We wandered through all the beautiful rooms of this rich Japanese gentleman, admiring the countless treasures of native art which he had gathered together, when suddenly I came upon a sight I had often heard about, but did not think of seeing, as the festival had passed. There was a platform stretching across one side of the room and rows of shelves, on every one of which were hosts of dolls. Now you cannot think what a sight that was! In the centre were two dolls representing the Emperor and Empress in the most elegant of court costumes, brocades stiff with gold embroidery, crowns and jewels in imitation of the profuse decorations of their Majesties, down to the very sandals. Surrounding them were the peers of the

realm, standing or kneeling, with the gayest of costumes, and their wives with the most elaborately dressed heads sparkling with gems. Near by were warriors in complete suits of armor in ancient or modern style, with high black caps perched on their heads and girded with richly wrought and jewelled handled swords. Then came rows of priests in the garments worn by different sects of Buddhists or Taoists, and all looking at the Emperor, as if the world hung on his nod and beck.

The spaces were filled with boy and girl dolls dressed in the showy colors, red, green, and blue, which the Japanese think becoming for children. And the oddest part of it all was, that every one was supposed to be doing something in the service of the Emperor and Empress. Tables were being decked out with dishes and cups for the imperial feast, animals were tethered to the children with gay cords, and pots of flowers were there, ready to furnish nosegays for all the court ladies to admire or deck themselves with. I counted over a hundred dolls, and then I was tired when I saw how many more remained. But I knew every little girl in America would envy me the sight, and would wish that the rich man in Yokohama would send her an invitation.

Do you know after I saw all this display I was glad to hear that he supported 400 boys in a school he had founded. Do you think they ever saw those dolls? I know they would like to.

THE WHITE ELEPHANT.

WE have all heard of this famous sacred animal of Siam, and in our imagination fancied him as white as he is pictured on the national flag. But after all he is nothing of the sort, and as a missionary says who has seen him and ought to know, he is the color of what is called bath brick, (used by us in cleaning knives), with pale spots. What luxury the royal elephants enjoy, for they are fed on bananas, sugar-cane, and fresh grass, brought to them on silver salvers by men who kneel to them, and a cool sponge bath is often given them day and night during the hot season!

Some years ago two peasants in Siam were ordered to hunt for a white elephant, and after weeks of fruitless search captured what was considered the fairest animal within the memory of man. When a fleet messen-

ger carried the news to Bangkok his ears were loaded with gold by the King, and the peasants who had captured him became at once nobles of the land with wide domains.

Then what a procession turned out to welcome the royal captive, and how grandly adorned were the barges which brought him to his future magnificent home! A holiday gave the people a prized opportunity to see the grand sight of princes in State uniform, and priests in white robes and tall hats with gold bands, and best of all the King seated cross-legged on a throne, gorgeously inlaid, beneath the royal umbrella. And what washing with tamarind water was given to the elephant outside the palace grounds, and what a long high-sounding title was given to him, as a high priest fed him with sugar-cane! Then, brought into his royal stable, the grooms only approach him on hands and knees.

S.

A PRIZE BIBLE.

By MISS L. RODERICK.

ONE Bengali lad of eight, whom I met on the street, said his mother wished to see me. I called at the house and saw the mother, who was very attractive both in face and manner. When I asked if she wished me to teach her, she answered that she had the housework and three little children to care for and had not the time, but that she wished to buy a Bengali Bible. As a child, she had been taught in a missionary school in Benares and had received a Bible as a prize. When she was married, which must have been when she was about ten or twelve, and was being sent to her husband's home, she asked for her Bible, but her mother could not find it—it was lost. She longed to possess a Bible, and had asked her husband for the money, and he had consented. The longed-for book is now in her possession and she said she intended to read it through from the beginning. However, I marked certain passages in red ink before taking the Bible to her.

Japan is about as large as California, and yet there are about forty-five millions of people in Japan proper, or about thirty times as many as in the State of California. Go where you may, and you are rarely out of the sight of the people. The people are not noisy and riotous. I never heard of a quarrel while in the country.

RECEIPTS of the Woman's Union Missionary Society of America for Heathen Lands from June 1 to June 30, 1902.

MASSACHUSETTS.

Boston.—Boston Br., Mrs. Henry Johnson, Treas.:	
Mrs. E. A. Crosby's collection: Miss A. J. Mulford, part payment Bible Reader, Japan,	\$30 00
Mrs. M. G. Pigeon, towards support of Bible Reader, Allahabad,	40 00
Bridgegewater.—Normal School, Miss B. W. Higgins, Treas., for Eliza Woodward scholarship, Calcutta,	19 00
Total,	\$89 00

CONNECTICUT.

Bristol.—Bristol Aux., per Miss C. M. Beach,	\$5 00
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NEW YORK.

Albany.—Albany Br., Mrs. Fred'k Townsend, Treas.: Mrs. Abraham Lansing, In memory of Susan Gansevoort, by her husband, continued,	\$25 00
Bridgehampton.—Miss S. Corwith,	2 00
Brooklyn.—Mrs. S. T. Dauchy, freight fund,	2 00
Corona.—Primary S.-S. Class, per Rev. J. W. Peck, for work in India,	3 00
Ithaca.—Eugenia and Jeanette Van Cleef and their mother, toward support of Paucho, M. A. M. School, Cawnpore,	10 00
New York City.—Orphan Asylum, per Rev. E. V. Stevenson, for support of Faith, Calcutta Orphanage,	25 00
Mrs. S. J. Broadwell,	20 00
Miss A. T. Van Santvoord, for library, Yokohama,	15 00
Mary E. Hays Band, Mrs. F. S. Sutton, <i>Missionary Link</i> ,	5 00
Rochester.—Mrs. W. H. Harris, special,	19 25
West Point.—Miss A. B. Warner,	5 00
Yonkers.—Leake and Watts Band per Miss B. King,	35 00
	1 07
Total,	\$167 32

NEW JERSEY.

Morristown.—Miss. Soc., Miss Dana's School, Miss F. E. Campbell, Treas., for the support of Ung Sih, Shanghai,	\$40 00
Miss M. T. Baldwin, for Sarah Cass scholarship, I. L. B. School, Calcutta,	50 00
Newark.—Miss Wallace, for Dispensary, Cawnpore,	10 00
Newark Aux., Mrs. E. D. G. Smith, Treas.: Miss F. L. Smith, balance from Woodside Band, 1.00; Little Messengers, Primary Class, 2d Presb. Ch., Mrs. E. C. Boyd, Treas., towards support of Kama Engo, 20.00. Total,	21 00
Zenana Band, Woodside, Mrs. F. C. Fraentzel, for famine orphan, Calcutta,	20 00
Rutherford.—Mr. Alwyn Ball, Jr., for Bible Reader, Japan, 60.00; boy in India, 15.00. Total,	75 00
Trenton.—State School's Band, per Miss B. A. Humphrey, toward support of bed, Jhansi,	18 75
Total,	\$234 75

PENNSYLVANIA.

California.—S. W. S. Normal School, per Mrs. Banker,	\$50 69
Germantown.—W. and O. Band (see items below.)	174 37
Germantown Aux., Miss Mary Holloway, Treas.: 2d Pres. Ch. S.-School, 10.00; Miss Hacken, 1.00; Miss Wells, 2.00; Miss Fisher, 2.00; Mrs. Wells, 1.00; Mrs. Vail, 2.00; Mrs. Condict, 1.00; Mrs. Jefferies, 2.00; Miss West, 1.00; Miss Holloway, 1.00; cash, 2.00, for support of Day School near Shanghai. Total,	25 00
Lancaster.—Miss S. S. Le Fevre,	1 00
Philadelphia.—W. For. Miss. Soc. Ref. Epis. Ch., Miss M. V. Hammer, Treas.: Mrs. A. L. Lowry, 40.00; Miss S. K. Davidson, 20.00; for three children, Calcutta Orphanage. Total,	60 00
Shippensburg.—S.-S. Normal School, per Miss C. St. J. Fitch, for work, Jhansi,	5 07
Total,	\$316 13

MARYLAND.

Baltimore.—Y. W. C. Ass'n, Miss N. Miller, Treas., work, Jhansi,	\$5 00
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KENTUCKY.

Anchorage.—Anchorage Br., Mrs. M. D. Stambach: To Calcutta, Cottie Fox and Mary S. Taylor scholarships, 100 00; towards support of Mrs. Shorne, 161.00. For support of Bible Reader, Japan, 40.00. Total,	\$301 00
Louisville.—Louisville Br., Mrs. S. J. Sook, Treas.: E. T. Perkins Band, Mrs. Geo. W. Anderson, collector: Miss Mary McDowell, 1.00; Mrs. Samuel Dow, 1.00; Mrs. Thos. W. Bullitt, 1.00; Miss A. M. Robinson, 1.00; Mrs. Geo. A. Newman, 1.00; Mrs. L. H. Bond, 1 00; Mrs. Dexter Hewett, 1.00; Mrs. L. D. Morton, 1.00; Mrs. M. B. Adams, 1.00; Mrs. A. E. Richards, 1.00; Mrs. W. H. Dulaney (In Memoriam) 1.00; Mrs. D. C. Story, 1.00; The Silent Ten Circle, King's Daughters, 1.00; Mrs. Geo. W. Anderson, 7.00, for Zenana work, India. Total,	20 00
Total,	\$321 00

OHIO.

Ada.—Y. W. C. Ass'n, Miss M. M. Miller, Cor. Sec., toward support of Preobala Biswas, Calcutta Orphanage,	\$15 00
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CALIFORNIA.

Pasadena.—Per Miss G. R. Ward: Mrs. Stimson, for support of Katherine, 20.00; Miss Webb, for support of Rebecca, 20.00; the Misses Munger, to complete payment of Ruth, 10.00; all in M. A. M. School, Cawnpore; and to make Miss Helen Parsons and Miss Carol Green, life members of this society. Total,	\$50 00
Grand total,	\$1,203 20

ELIZABETH B. STONE, *Ass't Treas.*

SUBSCRIPTIONS TO MISSIONARY LINK FROM JUNE 1 TO JUNE 30, 1902.

Mrs. Edwin Wilson, .50; Miss Roberts, .50; Prayer Calendar, .25; adv. Knickerbocker Press, 18.00. Total,	\$19 25
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HELEN LOUISE KINGSBURY, *Treas.*

NEW LIFE MEMBERS.

Pasadena, California.—Miss Helen Parsons, Miss Carol Green.

WILLING AND OBEDIENT BAND.

(Rev. D. M. Stearns, Germantown, Phila., Pa.)

To Japan:	
Mrs. A. G. Patton, for Miyamats Tane,	\$5 00
Scranton Willing Three, for Yamada Kaoru,	5 00
Mr. and Mrs. G. H. Weigle, for Baba Ito,	30 00
A. M. H., for Yamanaku Yasu,	5 00
Unto Him (Gmtn.), for Harada Shobi,	10 00
D. E. R. (Balto.), for Minagaki Yone,	5 00
Mauch Chunk Willing Ones, for Tanaka Fumi,	12 00
A. B. C. F. H., for Yamamoto Some,	6 00
Rev. C. H. Mytinger, for Nakamura Yasu,	5 00
Mr. and Mrs. John McCardle, for Shibano Mitsu,	30 00
Total,	\$113 00
To Cawnpore:	
Mrs. Franklin's son, for Maria,	2 00
To Shanghai:	
Mrs. A. G. Patton, for Sung Ah Men,	\$5 00
A young man's tithes for Mrs. Tsaung,	5 00
Ch. of Atonement, for Mrs. Wong,	19 37
Mrs. E. S. Richards, for Bible Woman,	30 00
Total,	\$59 37
Grand total,	\$174 37

DONATIONS FOR MISSION STATIONS.

Boston, Mass.—Trinity Ch. Zenana Band, box for Cawnpore, value \$37.43; Mrs. E. Torrey, two scrap books; Mr. and Mrs. E. Torrey, organ for Cawnpore.

Bridgewater, Conn.—Miss M. S. Bennett, work-bags, patchwork, etc.

Guilford, Conn.—S. D. C., two dress skirts and patchwork.

Albany, N. Y.—W. U. Miss. Soc., box for Cawnpore.

Bridgehampton, N. Y.—Miss H. M. Rose, old linen.

Brooklyn, N. Y.—Mrs. H. Audley Clarke, 13 prs. wristlets and package; Pioneer B'd, box for Cawnpore; Light Bearers B'd, box for Cawnpore; Mrs. M. H. Bergen, gifts for Bible Reader, Japan; Mrs. E. I. Dauchy, old linen; Mrs. S. T. Dauchy, package for M. W. Hospital, value, \$20.00.

Cold Spring, N. Y.—Hillside Band, box for Cawnpore.

Flushing, N. Y.—Mrs. F. S. Sutton, old linen.

Ithaca, N. Y.—Mrs. J. P. McGraw, 40 prs. wristlets.

New York City.—Mrs. Davies Cox, 144 dressed dolls, for Calcutta; Mrs. S. O. Vanderpoel, 5 pairs wristlets, for China; Mrs. Henry Eagle, 12 pairs wristlets, and old linen; Mrs. James F. Bill, package for Cawnpore; Miss A. B. Hays, 50 dressed dolls; Mrs. D. J. Ely, gifts for India and Japan; Mary E. Hays Band, two boxes for Allahabad, one box for Cawnpore; Mrs. S. J. Broadwell, 3 dolls; Mrs. Anthony Dey, bedstead and spring mattress for Jhansi.

Setauket, N. Y.—Miss J. C. Strong, 20 prs. wristlets.

Tarrytown, N. Y.—Mrs. E. B. Monroe, 38 kurtas.

Cranford, N. J.—Mrs. Wm. Woodruff, 4 prs. wristlets, 2 dresses, handkerchiefs, etc.

East Orange, N. J.—Mrs. S. W. Barber, box for Calcutta, value \$100.00.

Hackensack, N. J.—Per Mrs. Williams, 28 dolls, pictures, etc.

Jersey City, N. J.—Mrs. L. A. Opdyke, package for Shanghai.

Morristown, N. J.—Mrs. Frances Chadwell, 15 prs. wristlets; Proudfit Band, box for Calcutta.

Newark, N. J.—Newark Aux., Mrs. P. H. Ballantine, trunk for Cawnpore, contents valued at \$153.83; Woodside Zenana Band, box for Calcutta; Miss Wallace, wristlets.

New Brunswick, N. J.—New Brunswick Aux., 136 articles for India; package for Japan.

Princeton, N. J.—Mrs. Arnold Guyot, soap, kurtas, and gifts to Missionaries.

Trenton, N. J.—Miss A. R. Stephenson, 62 prs. wristlets and 12 handkerchiefs.

Germanatown, Pa.—Gtn. Aux., box for Day School, Shanghai, value, \$22.07; Ch. of At., box for Miss Dietrich, value, \$113.00.

Philadelphia, Pa.—Phila. Br., box for Jhansi, value, \$60.00; desk for Dr. Reifsnnyder; 2 boxes for Allahabad, \$70.00; 1 box for Shanghai, value, \$34.00.

Scranton, Pa.—King's Daughters, Grace Ch., box for China, value, \$54.71.

New Castle, Del.—Miss Stockton, Christmas cards.

Washington, D. C.—Miss Lucy Dorsey, sewing-machine for Cawnpore.

Big Spring, Va.—Miss J. C. Stiles, 34 prs. wristlets.

Kansas City, Mo.—Mrs. J. L. Pearce, old linen.

CONCERNING MISSION BOXES.

FRIENDS who intend sending Christmas Boxes to our stations will kindly bear in mind that it facilitates our work at the Mission Room, 67 Bible House, if such boxes can be delivered early; if possible, during June and July.

We give a list of suitable articles for the boxes prepared through directions of our Missionaries:

FOR INDIA—General Direction.

Dolls—black-haired, with *china* heads, hands, and feet, sizes varying from 6 to 12 and 14 inches long. Wax, composition, jointed, or kid-covered dolls are not desired.

Cawnpore.—Few dolls are used. Two or three large ones with hair desired, for prizes.

For prizes—Boxes of note-paper, desks filled, work-bags or boxes filled, boxes of lead pencils with rubbers, small looking-glasses, metal tea sets for dolls or sets of drawing-room furniture. Twelve prizes are needed in the

Orphanage. Cheap soaps, cotton towels, cotton handkerchiefs by the hundreds, night-gowns, very stout unbleached muslin by the piece for underclothes, outing flannel by the piece, Spool thread (Nos. 30 and 50), coarse, strong combs, warm jackets for winter and material for them. Five or six yards of stout gingham is a good present for native teachers, and two and one half yards of unbleached cloth for *chuddahs* for all the mission. Quinine in powder is most useful.

Calcutta.—Besides dolls and prizes similar to those needed in Cawnpore, 1000 cotton handkerchiefs, 200 cotton towels, and 200 night-gowns.

Allahabad.—Unbleached muslin is better than sending made *kurtas*, as work is furnished thus for Christian enquirers living on the Compound. Calico or gingham, seven yards, for native teachers' dresses, bright-bordered cotton handkerchiefs, coarse combs, kindergarten maps or materials.

General use—

Kurtas—For Hindus, made of good, stout cotton cloth, bleached or unbleached, or of fast-colored prints. White ones can be finished with red borders.

Jarmas—A jacket with sleeves, worn by Bengalis, is simply hemmed, without *bindings* or *trimmings*, as only Ayahs (nurses) wear bindings, and not the better classes. Plain skirts are useful, cut straight, hemmed, and gathered into a band.

Patchwork—*Basted*, is needed to teach sewing to the younger scholars.

Aprons—Long sleeved, of calico or gingham.

Dresses—Simple pattern, *no ruffles or trimming*; long in the skirt, that they may suit children of rapid growth.

China.—*No wristlets* needed for some years, as the supply is over-stocked. Remnants for garments, cheap cotton bath towels and soap are used for Christmas gifts. Unbleached cotton for sheets and pillow-cases. No chalk for the Bridgman School.

For Hospital.—Boxes of safety and assorted pins, bone buttons by the gross, tape of varied width and "baby bobbin," scented soap for Christmas gifts, mosquito netting of finest mesh, unbleached sheets 7½ feet long by 5 feet wide, pillow-cases 2½ feet long by 1½ feet wide, cotton blankets in gay colors (*never white*), thin rubber cloth or rubber sheets, small kerosene stoves with one or two burners and bundles of wicks. Old linen much needed. No spreads, tray cloths, or napkins. Sliced animals, dissected maps, and scrap-books for sick children.

Japan.—Cotton table-cloths, towels, and handkerchiefs, pads, paper, pencils, soap in cakes. *No* scrap-books.

General Direction.—Scrap-books must be carefully prepared and no questionable pictures inserted. Pictures of children, scenery, and animals desired. Great care must be used in selecting Scripture pictures, either for the walls or in cards. Many sent cannot be used.

If gifts are sent to missionaries, fine damask towels, table-cloths and napkins, or hemstitched handkerchiefs with very narrow borders, are acceptable.

IMPORTANT.

We would ask our friends to send checks payable to the "Woman's Union Missionary Society," as so many mistakes are made in transcribing the names of our treasurers. If possible, kindly avoid sending post-office orders, which are difficult to collect.

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"Help Me, Won't You?" By Miss G. R. Ward	1 ct.
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Kardoo, the Hindoo Girl. 25 cts. This book is the story of a Zenana woman's life, by Miss H. C. Brittan.	

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Maria Ackerman Hoyt—Her niece, Miss Emilie S. Coles.
Mrs. Lavinia Agnes Dey, }
Mrs. Mary B. Humphreys Dey, } Anthony Dey.
" In Memoriam "—A Sister.
Eleanor S. Howard-Smith Memorial—Friends.
Charles M. Taintor Memorial—A Friend.

ADDRESSES OF MISSIONARIES.

Missionaries in India:

CALCUTTA: Doremus Zenana Home, 140 Dharamtala Street, and Orphanage, 39 Elliott Road.

ALLAHABAD: 3 South Road.

CAWNPORE: Woman's Union Mission.

JHANSI: Mary S. Ackerman-Hoyt Hospital.

China:

SHANGHAI: Medical Missionaries, Margaret Williamson Hospital.

Other missionaries, Bridgman Memorial School, West Gate.

Japan:

YOKOHAMA: 212 Bluff.

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